

Spatial Analysis of Longji Scenic Spot Based on "Spatial Triad"

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Abstract: The concept of "space production" proposed by Lefebvre extends the property of space from physical space and spiritual space to community participation. This study is guided by the concept of "spatial triad", to make a systematic analysis of the integration model of tourism and production sites to provide a more effective development strategy for the living cultural heritage and sustainable renewal of multi-ethnic rice, to make up for the lack of attention to community participation and living space in existing practices, and to deepen the integration practice of Longji Natural Scenic Area with "spatial triad". The study suggests that the efficient spatial production of rural tourism communities should be analyzed in terms of spatial representation, actual habits, etc., so as to structure the integration strategy of tour areas and production sites, thus forming a triadic spatial interaction combination of reasonable and standardized tour area space, cultural areas with regional characteristics and extensive participation of community residents.

Keywords: Spatial Triad, Space Fit, Rural Tourism, Community, Longji Rice Terraces

In recent years, with the comprehensive promotion of China's rural revitalization strategy and the popularization of the concept of national leisure, rural cultural tourism is gradually heating up, and it is becoming an emerging tourism hotspot. The ensuing consumer culture not only reconstructs the village production and living space, but also gradually invades the community spirit built by the traditional civilization and community appearance of the original community. Community residents, ethnic rituals, traditional skills and other national cultural representations also fade away with the invasion of commercialization. The diverse landscape created by the transformation of rural cultural and tourism spaces is the result of the joint intervention of capital and power, making it difficult for community residents to fight against it. Traditional rural cultural tourism development habitually attributes the properties of "the old", "the aged", "the dilapidated" and "the decayed" of the original settlements to "authenticity". However, the owners of power and capital pay more attention to the "authenticity" demanded by tourists, and then ignore the living habits of the indigenous people, coupled with the marginalization of the intangible cultural material carrier of the village, resulting in the squeezing of the original community of village residents, and the consequent artificial destruction of its cultural explicit characteristics.

In view of this, this paper, taking the Longji rice terraces scenic spot as the research object, analyzes the imbalance between the community residents and the scenic spot transformation in the Longji natural scenic spot with the space production theory, and makes corresponding improvement

suggestions to perfect the mechanism of the integration of rural tourism space with the original community and provide the reference for the sustainable development of Longji scenic spot [1].

1. Development Status and Problems of Longji Rice Terraces Natural Scenic Spot

With the regional economic growth and the development of transportation conditions in Guangxi, for the agricultural heritage with both natural landscape and human resources near the metropolitan area, based on geographical location, transportation factors and other geographical advantages, the local government has been market-oriented to expand rural tourism, and Longji Rice Terraces Scenic Spot has stepped into a period of rapid development. Many ethnic cultural heritages rooted in rural soil that survive and develop are strongly impacted by industrial modernization, and the natural development mode of human settlement maintained by them is rapidly declining. The protection of regional culture in Guangxi is facing a very severe situation. There is a contradiction between display of "tradition" and thinking of "innovation" in Guangxi natural scenic spots, which still needs further exploration.

1.1 Overview of Longji Rice Terraces Natural Scenic Spot

Longji Rice Terraces is located in Longji Mountain, Pingan Village, Longji Town, Longsheng County, Guangxi, 80km away from Guilin City, consisting of Ping'an Zhuang Village, Longji ancient Zhuang Village and Jinkeng Red Yao terraced fields. Longji Rice Terraces is often referred to Ping'an Rice Terraces and is one of the first terrace fields for tourism development, with an elevation of 300m to 1,100m and a maximum elevation of 50°. The winding mountain road leading to the terraced fields reaches 600 meters above sea level and ends at 880 meters above sea level. Longji rice terraces, named for its mountain shape like dragon ridge, is a productive agricultural scenic spot opened to tourism earlier, and has formed a complete transportation and scenic supporting. Longji rice terraces is the product of the transformation of nature by the ancestors of Zhuang and Yao ethnic groups. It is a precious practice of applying the traditional philosophy of "improving the occasion" to agricultural production. In the development of more than 2,000 years, a complete rice production technology system and an autonomous mode of human-land interaction evolution have been formed, and a complete soil and water conservation mode of terraced field has been constructed [2].

1.2 Development Status of Longji Rice Terraces Natural Scenic Spot

Dragon Rice Terraces is the only entity of Guangxi high mountain paddy ecosystem. It is a remote village, but it has attracted the attention of many foreign scholars by its unique characteristics of natural landscape and terraced culture. On the fifth International Forum on Global Important Agricultural Cultural Heritage, the Rice Terraces was awarded the title of globally important agricultural heritage. In November 2020, Longji Rice Terraces in Longsheng of Guangxi ranks 10th in the 4A level scenic spot brand list (Table 1).

Longji Rice Terraces has the typical characteristics of Yao and Zhuang nationalities in developing agricultural production, creating the production and life style of mountain terraces and cultural landscape system, fully demonstrating the harmonious relationship between history and culture and natural environment, embodying the brilliant and complete agricultural rice-farming civilization in multi-ethnic areas. With the development of the rural cultural tourism, terrace landscape is gradually known by people, which is as a result of the rapid development of commercial, and has transformed from a traditional agricultural village to a modern tourist scenic spot, but its culture is neglected. At the same time, as the impact on the traditional culture and modern civilization, terrace field is gradually marginalized as weak cultures.

Table 1 A series of national laws and regulations on the protection and utilization of agricultural cultural heritage

Date of issue	Issue unit	File name
2005	Department of International Cooperation, Ministry of Agriculture, PRC and Institute of Geographic Sciences and Natural Resources Research, Academy of Sciences, PRC	National Action Framework for the Protection of Globally Important Agricultural Cultural Heritage and Pilot Protection and Development Plan
2008	Ministry of Agriculture, PRC	Implementation Framework of the People's Republic of China for Globally Important Agricultural Heritage Projects
2008	The seventeenth Central Committee	Decision of the CPC Central Committee on Some Major Issues concerning Rural Reform and Development
2012	Ministry of Agriculture, PRC	Notice on The Excavation of Important Agricultural Cultural Heritage of the People's Republic of China
2016	CPC Central Committee, State Council	The No. 1 document of the Central Government, Several Opinions on Implementing the New Concept of Development, Speeding up Agricultural Modernization and Realizing the Goal of All-round Well-off Life, clearly states that “to carry out the census and protection of agricultural cultural heritage”.
2017	General Offices of the CPC Central Committee and The State Council	Opinions on the Implementation of the Project of Inheriting and Developing Excellent Traditional Chinese Culture pointed out that “doing a good job in the protection of traditional houses, historical buildings, revolutionary cultural memorial sites, agricultural heritage, industrial heritage”.
2018	CPC Central Committee, State Council	The No. 1 document of the Central Government, Opinions on the Implementation of the Rural Revitalization Strategy, emphasizes that “we should earnestly protect the excellent farming cultural heritage and promote the rational and moderate utilization of the excellent farming cultural heritage”.

1.3 Existing Problems of Longji Rice Terraces Natural Scenic spot

In the process of developing the transformation of rural cultural tourism, although the material conditions of the village infrastructure have been developed significantly, the modernization has also continuously impacted the original living space of the aborigines, and the importance of the village residents in the rural scenic area has not been widely concerned, but only categorized as the "assigned" object. The agricultural civilization of ethnic minorities affected by multiculturalism and the destructive mountain environment merge with the tourism space, which results in different degrees of destruction of Longsheng natural scenic area. In the context of diversified and fast-paced tourism development and traditional villages, the question of how to achieve a balance between "living" and "sighting" in the field and avoid the "capitalization of rural tourism communities" is under question.

2. Space Production Theory and Its Research Significance

According to Lefebvre, there are three interacting levels of space in social space: spatial practice (perception space), spatial representation (concept space) and representational space (living space). For Lefebvre, space is the generalization of the material, spiritual and social spheres, and the essential relation of its social sphere is production and reproduction. Space is no longer just a container, mediator and tool; it is socially produced space, the place of activity, and the object and result of activity, which can bind our activities, perceptions and interrelationships [3]. On the basis of this theory, the meaning and impact of sustainable development of rural tourism communities in Longji Rice Terraces is analyzed, which has a positive meaning for its future long-term development.

2.1 Spatial Production Theory

The theory of "space production" was put forward by The French scholar Lefebvre. He believed that "space is the product of society", which is the ideological core of the theory of "space production". The theory of "space production" introduces the concept of space dimension into the field of sociology and is used to analyze social, economic and institutional issues [4]. Lefebvre drew lessons from Marx's dialectics concept and constructed the framework of spatial triadic dialectics integrating sociality, historicity and space, forming a unique research tool and bringing profound inspiration to in-depth research in many fields (Figure 1).

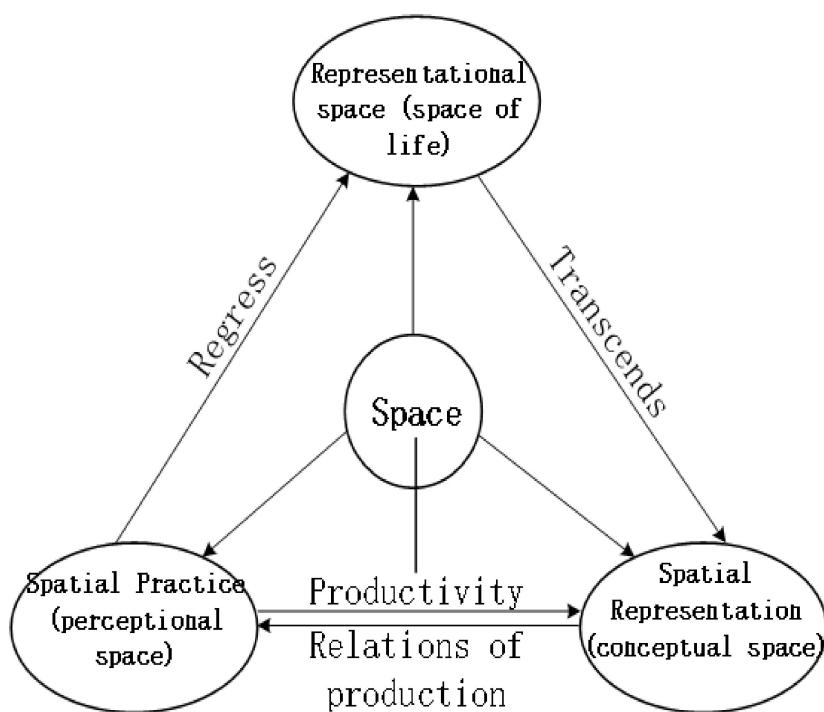


Figure 1 The theoretical model of “Triadic dialectics” of space production theory

At the same time, he made a judgment based on the category of linguistics, believing that productive space can give community power to research a spatial carrier, emphasizing human practice, objective laws and social history in the space field [5]. Taking “space production” as a tool to analyze the development of tourism economy can provide many new perspectives, and “space production” theory is an efficient way to analyze the current situation of various complex space integration.

2.2 Significance of Space Production Theory Applied to Rural Tourism Communities in Longji Rice Terraces

The 19th National Congress of the Communist Party of China formally proposed the implementation of the national strategy of rural revitalization, and regarded rural cultural tourism which has been continuously deepened as an efficient means to achieve the strategy of rural revitalization. From the perspective of space production, under the role of commercial capital as the main driver, the native community in the rural tourism scenic area has become a space that is produced, and has not launched a sustainability exploration of the community residents of the rural tourism scenic area from the reverse of space production theory, and this deformed evolution has become the conventional space production form.

The purpose of this study is to, under the concept of "spatial triad" of Lefebvre, analyze how to improve the participation of community residents, to try to innovate the idea of building Longji Rice Terraces cultural tourism scenic area, to promote the development of rural communities, to realize the

living inheritance and perpetual renewal of multi-ethnic rice culture, and to provide some theoretical basis and experience for rural revitalization in multi-ethnic areas. This will provide a theoretical basis and experience for the revitalization of rural areas in multi-ethnic areas, build a protection of natural resources based on "Longji model", and expand the vitality of ecological and cultural tourism scenic areas.

2.3 The Importance of Applying Space Production Theory to Rural Tourism Community in Longji Rice Terraces

Lefebvre focuses on the social meaning of space production and uses the power of capital to penetrate into the daily social space production mode, making it an object controlled by capitalists, the basis of economic development and an important tool for government to maintain its rule. Because the production behavior of space is essentially controlled by capital and interest relations, it constantly occupies the living space of residents. In order to criticize the capitalist social structure, Lefebvre proposed "space justice" and "space rights" in space production, pointing out that community residents should selectively reject or overcome the control of external forces to realize the authenticity of production in physical space and social space [6]. In the integration of spatial evolution, "differential space" and "space rights" are restricted each other, which is a process of overcoming conflicts, seeking to recover and rebuilding itself. It is also a means of integrating "differential space".

3. Community Space Reconstruction Strategy of Longji Scenic Area in the View of Space Production

The theory of space production deeply analyzes the economic significance and capital relations in physical space. According to the concept of space production, Longji rural cultural tourism sites are only the phenomenon products selectively constructed by power and capital, which do not respect the logic of local culture, but cater to the market and consumer habits. The fields in tourist attractions are formed based on the complex social network formed by all kinds of tourists, and capital is endowed with the power to dominate production or reproduction [7].

Especially in the field with immaterial culture, the authentic habits of community residents are often ignored. As the embodiment of planning, space is the inevitable result of careful design and direct intervention by power and capital considering market and benefit factors. This also results in the disregard of the needs and habits of local residents in the reconstruction process, which leads to the decline in the participation of local residents and ultimately leads to the deformity and even extinction of local civilization.

3.1 The Space Production Process of Rural Tourism Community in Longji Rice Terraces

In the formation process of Longji Rice Terraces scenic spot and the new rural society, the power relations, capital output and the way of action in social life are essentially completed together. By integrating the social relations, cultural resources and living customs of the tourism community, a new social space order is established. Space is only the result of planning.

In the process of integration, the space use of traditional community villagers is habitually placed in a less important position, and the new social space order is occupied by capital and rights subjects in its formation process, resulting in the gradual marginalization of traditional villagers in Longji in the use of social space [8]. However, the integration of a reasonable rural tourism area and traditional villages is not only led by consumers and visitors. The practice of rural cultural tourism space in the daily life of indigenous people should go beyond the production logic of tourism space in the original sense.

3.2 The Social Relationship with Community in Longji Rice Terraces Scenic Spot

The development of tourism has brought the influence of government, tourists and foreign developers into Longji rural communities, and the community residents and external instances will form alternative social relations through spatial practice and production relations. In the evolution and change of rural tourism communities, participants will form different social connections and spatial perceptions according to different positions, while different groups will play games in rural settlements based on interest ownership. In the development of rural tourism, if each subject can achieve the expected considerable benefits and form a harmonious interest relationship through collaboration and support, such benign relationship will better promote space production and space integration; otherwise, conflicts or interest conflicts will occur [9]. This disharmonious social state will affect the sustainability of space production when local residents feel that their own interests are not taken seriously.

In the current social relations of Longji Rice Terraces tourism development, the harmonious social relations have an important impact on the economic and cultural heritage of Longji community. Whether the social relationship between multiple subjects in rural tourism communities is harmonious will affect the sustainability of space production, and will directly contribute to the sustainable development of rural tourism scenic spots. Harmonious social relationship has been an important guarantee to promote the sustainability of space production.

3.3 Community Space Construction under the Guidance of Triadic Dialectics

Agricultural heritage has the characteristics of being active, composite and dynamic. The joint conservation of capital and community is an important conservation measure for the agricultural heritage system to achieve "live transmission" and "sustainable development". However, in the process of developing and implementing rural cultural tourism, there are large misunderstandings

and protective damage to the dynamic conservation process of the native culture, which is the key to the conservation of agricultural heritage sites. Space is both infinite and finite. With the power of commercial capital and subjects of vested interests controlling the rural communities of the Longji Rice Terraces and deepening their interference with the villagers' daily socio-spatial production habits, it makes them the objects of capital control, the basis for development, and the tools for maintaining domination, and the village residents are divorced from the control of their own community space and the villagers' living space are constantly squeezed [10].

Therefore, the social relationship between tourist attractions and native communities should focus on the "subjectivity" level of space production, investigate the behavior and lifestyle of community residents in daily life and production practice, and give new meaning to space according to the actual needs of community residents. Such a spatial transformation can meet the needs of local residents' own survival and development while realizing the needs of tourist attractions. It will give the traditional rural settlement scenic spots a real innovation and inheritance path, complete the spatial integration and transformation of traditional rural settlements with modern rural cultural tourism, and realize the long-term development of modern scenic spots and backward minority villages.

4. Conclusion

Rice terraces are a type of important agricultural heritage in the world. Longji Rice Terraces, as a sustainable production mode created by the forefathers of the Dong nationality, contains the wisdom of adapting to the environment, transforming the environment and exploring production and life. The profound innovation of productivity is accompanied by the upgrading of cultural space, and the change of thought in the new era has given rise to different forms of cultural space. Introducing the theory of "space production" into the analysis of the transformation of agricultural tourism scenic spots and communities, establishing new lifestyles and social relations reproduction around the three-dimensional characteristics of physical, social and spiritual space, and giving complete meaning to the daily life of community residents, are of great significance to the correct understanding of the spatial structure and functional integration of modern tourism scenic spots and primitive communities of villages. Further digging out the integration mechanism of tourism field and life field is not only the exploration of the spatial production of agricultural tourism scenic spots, but also the transformation process of regional culture into tourism community from the perspective of community authenticity. It is of great significance to correctly understand the spatial integration of agricultural heritage tourism scenic spots and native communities. And it provides reference for the development of rural settlements and even domestic tourism communities in a wide sense in the future.

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